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furthermore, marry her on the morrow. But he dies before the marriage can take place. Francisca's ugliness is soon forgotten, now that she has inherited great wealth. Angela's suitors vie in their attentions to Francisca, pretending withal to be ignorant of her recent good fortune. Angela, who is but human, becomes madly jealous of her sister. Finally, after considerable intrigue, Francisca is given in marriage to Juan, and Carlos weds Angela.

* * * * *

On folio fourteen of the above-mentioned *La Ventura de la fea* occurs the following romance:

Mirava Lisardo vn día
del erizado Noviembre,
como bramavan las aguas,
y se quezauan las fuentes.

A los Alamos madre mia
vestirá de ojas el tiempo,
pero no de esperanças
mi pensamiento.

To be noted are the lackey's words concerning this romance:

Proseguid esse romance,
que pienso que si bolviessse
de Napoles su Poeta,
no pudiera conocerle.

Who is the poet referred to? There is a romance by Lope (Rivad., Vol. xvi, p. 464) *Mirando estaba Lisardo*; but here the resemblance ends.¹⁴

* * * * *

In the third *Jornada* of the same play we have an episode that is found in the literatures and traditions of other countries.¹⁵ Moscon, the lackey, is drawn up to a window, but not as he believes by his sweetheart! To his surprise he is left hanging in mid-air! To make the episode more

¹⁴The same thought is found in a contemporary *Letrilla*, cf. *Laberinto amoroso* . . . Barcelona, 1618, ed. Vollmöller, *Roman. Forschungen*, Vol. vi, p. 12 f. Cf. also Gustavo Becquer's well-known poem. For Spanish poets who were in Italy during the early decades of the seventeenth century, cf. Benedetto Croce, *Viaggio ideale del Cervantes a Napoli nel 1612*, in *Homenaje á Menéndez y Pelayo*, 1899, Vol. i, p. 180 ff.; and *Vida de D. Diego, Duque de Estrada*, . . . ed. Gayangos, *Memorial Histórico Español*, . . . que publica la Real Academia de la Historia, Vol. xii, 1860.

¹⁵Cf. Andrae, *Romanische Forschungen*, Vol. xvi, p. 342. A similar story is told in American colleges; here the college policeman is the victim.

comical, Angela's lovers, in the dim light of evening, mistake Moscon for Angela and forthwith address *him* in amorous strains.

* * * * *

On the *verso* of folio seventeen of the drama in question occur the words:

Lindo don Diego; son cuentos
de aliende el mar.

Now as *La Ventura de la Fea* is cited by Lope in 1612 (cf. ed. Acad., Vol. ii, p. lix) we have here the earliest use recorded of the phrase which later became the title of Moreto's play *El Lindo don Diego*. For other references see Schaeffer (*op. cit.*, Vol. i, p. 124). To be noted also is Calderon's use of the expression in his *El Astrólogo fingido* (third *Jornada*).

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ETYMOLOGICAL NOTES.

1. With Goth. *ana-praggan* 'bedrängen' compare, besides the words given in Uhlenbeck, *Et. Wb.*, MLG. *prange* 'pfahl, stange (um zu hemmen oder zu fesseln); maukllemme; klemme, einengung,' *prangen* 'jemand einengen, mit ihm streiten, kämpfen, ringen,' E. *prong* 'zinke, spitze, stachel,' Gk. *βραχύς* 'small, short,' Lat. *brevis* < **breguis*, base, **bre(n)gh-* 'press, compress; press, thrust.'

2. Goth. *baitrs* 'bitter' shows the same ablaut form as ON. *beittr* 'sharp.' These and ON. *bitr*, OHG. *bittar* 'bitter,' etc., were probably derived independently from the base *bheid-*.

3. Goth. *diups* 'tief,' *daupjan* 'taufen,' Lith. *dubùs* 'hohl,' etc., and OE. *dūfan* 'sink, dive,' MLG. *bedoven* 'niedergesunken,' ON. *dofenn* 'erlahmt,' ChSl. *dupīnū* 'hohl,' etc., are from IE. bases *dheub-*, *dheup* 'sink, fall away.'

A similar meaning is seen also in IE. bases *dheug-*, *dheuk-*. The former appears in OHG. *tūhhan* 'tauchen,' Lith. *dūgnas* 'boden,' the latter, according to Zupitza, *Germ. Gutt.* 37, in OE. *dēagian* 'dye,' i. e., 'dip.' Notice especially these meanings: OHG. *petochen* 'versunkenen,' *fertochenen* 'verborrogenen,' and compare

OHG. *tougan* 'verborgen, heimlich,' *tougal* 'verborgen, dunkel,' OE. *dēagol*, *diegle* 'hidden, secret.'

These meanings developed from 'make a quick movement, dodge.' Compare MHG. *tucken*, *tücken* 'eine schnelle bewegung machen besonders nach unten, sich beugen, neigen,' *tocken* 'versenken,' *tocken* 'flatterhaftigkeit,' Lith. *dūkti* 'rasen, toben,' *dūkis* 'tollheit, raserei,' *dūkà* 'ein dummer,' *dūkas* 'feiner dunst; geist,' *dvokti* 'stinken,' etc. (cf. author *Color-Names* 34, 89).

These bases we may derive from the IE. base *dheu-* in Skt. *dhūnōti* 'schüttelt, bewegt, entfernt, beseitigt,' Goth. *daums* 'duft, geruch,' OHG. *toum* 'dampf, dunst, duft,' Gk. *θῦμός* 'geist, gemütswallung'; Skt. *dhūpas* 'räucherwerk,' OHG. *tūvar* 'töricht,' with which compare OE. *dūfan* 'sink,' etc.

4. OHG. *triofan* 'triefen,' OE. *drēopan* 'drip,' *dropian* 'drop,' ON. *dríupa* 'drip, drop,' *drúpa* 'bow down, hang down, droop, be sad,' *drápr*, 'dejection, sadness,' MLG. *drupen* 'herabhängen, baumeln,' etc., are from a pre-Germ. base *dhreub-*, with which compare *dhreubh-* (or *-p-*) in the following.

OS. *drūþon* 'niedergeschlagen sein, droop.' With this compare OHG. *trūba*, *trūbo*, MLG. *drūf*, *drūve* 'traube,' which may have meant primarily 'something that dangles or droops.' With the Germ. bases *drūþ-* and *dreup-* are certainly related Lett. *drūpti*, *drūpt* 'zerfallen,' *drūptt* 'zerbröckeln,' *drūpi* 'trümmer' and Gk. *θρίπτω* 'break in pieces, crush; weaken, enfeeble,' *τρύφή* 'softness, effeminacy,' *τρύφος* 'piece, morsel' (cf. author, *AJP.* xx, 260).

Goth. *driusan* 'fallen,' OHG. *trūrēn* 'trauern,' OE. *drēosan* 'fall; perish,' *drēor* 'blood,' *drēorig* 'bloody; sad, sorrowful,' OS. *drōr*, ON. *dreyre* 'blut,' *dreyra* 'bluten,' OE. *drēorgian* 'fall, crumble away,' *drūsian* 'become languid, sluggish.' These have been compared with Gk. *θραύω* 'break in pieces; weaken, soften,' *θραυστός* 'broken; brittle,' Lett. *druska* 'krümchen, brocken,' Lat. *frustum* (cf. Uhlenbeck, *Et. Wb.* 37).

The three Germ. bases are too closely related in form and meaning to make it possible to separate them. In some way they must be connected.

And Gk. *θραύω*, *θραυ-σος* show a base from which these may come. Compare also Lith. *drovūs* 'blöde,' i. e. 'broken, weak' as in OHG. *blōdi* 'gebrechlich, schwach, zaghaft.'

5. OE. *dīc* 'ditch, moat; dike,' *dician* 'dig, make an embankment,' ON. *dike* 'ditch; pool,' MHG. *tīch* 'teich' may be compared with Lith. *dygūs* 'stachelig, scharf, spitzig,' *daigau* 'steche,' Lat. *figo* 'fix, fasten, drive in, transfix,' base **dheig-* with a pure velar. Lat. *fīvo* is from **dhīgūō*. So with Prellwitz, *Et. Wb.* 121, we may add to these Gk. *θιγγάνω*, *θιγγέω* 'touch.'

6. Scotch *thratch* 'gasp convulsively, as one in the agonies of death,' is referred by the *Cent. Dict.* to *thrack* 'to load or burden,' and this word is derived from OE. *þryccan*, OHG. *drucchen* 'drücken.' The first connection is a good one, the second not allowable if we combine *drücken* with ON. *þrúga* 'press.' Both *thrack* and *thratch* may be referred to OE. *þracu*, *ge-þrac* 'pressure, force, violence,' *þree* 'violence; weariness,' ON. *þrek* 'strength, force,' *þrekaðr* 'worn, exhausted.'

7. ON. *þrafne* 'beam,' *þref* 'stake, stick' are derivable from a base *trep-*, *trop-* 'break,' which appears in Lith. *trapūs* 'spröde, leicht brechend,' Lett. *trepans*, *trapains* 'morsch,' *trepēt*, *trapēt* 'verwittern.' Gk. *τράπηξ* 'a beam to turn anything with; beam, stake, post,' *τρόπηξ* 'handle of an oar,' *τρόπις* 'a ship's keel' seem rather to be connected with *τρέπω* 'turn.' This, however, may be a secondary connection.

8. OS. *thrūfla* 'kelle' has a similar development of meaning. Compare OPruss. *trupis* 'klotz,' Lith. *trupūs* 'bröcklich,' *trupū* intr. 'bröckeln,' ChSl. *trupū* 'venter, vulnus, truncus,' *trupli* 'hohl,' Gk. *τρῦνάω* 'bore.' So also Lat. *truncus* 'stem, stock, trunk' is from *truncus* 'broken, cut off, maimed,' Lith. *trūkti* 'entzwei reissen,' etc.

9. OS. *thior* 'dürr, trocken' is not related to Goth. *þaurus*, but contains the diphthong *eu*. Compare ON. *þuerra* 'austrocknen, abnehmen,' *þuerra* 'abnehmen machen,' OS. *thorron* 'vergehen.' The words may be remotely connected with OHG. *dweran* 'drehen,' Skt. *tvāratē* 'eilt.' So that ON. *þuerra* 'abnehmen, austrocknen' may come from pre-Germ. **tuerso-* 'flow out, waste away.' Compare Lith. *sūkti* 'drehen': Lett. *sukt* 'schwinden'; MHG. *swīmen* 'schwe-

ben, schweifen': OHG. *swīnan* 'schwinden, welken'; Skt. *visām* 'flüssigkeit': ON. *visna* 'verwelken,' OHG. *wesanēn* 'trocken werden'; Skt. *sēcayati* 'begiesst': Av. *haecayēiti* 'trocknet.'

10. Goth. *hwōtjan* 'drohen' has long been connected with *gahwatjan* 'anreizen,' ON. *huetia* 'antreiben, schärfen,' *huatr* 'rasch, feurig,' etc., and also with Skt. *cōdate*, *cōdayati* 'treibt an.' To these I added Gk. *κῡδάζω* 'revile, abuse' (*Am. Germ.* III, 322), with which Prellwitz, *Et. Wb.* 167, compares ChSl. *kuditi* 'tadeln,' and I should place here also Lat. *cūdo* 'beat, strike.' This development of meaning hardly needs explanation. Compare, however, ON. *skella*, *skialla* 'klatschen, schlagen: schmähen'; OHG. *scaltan* 'stossen': *sceltan* 'schelten'; ON. *beria* 'schlagen,' ChSl. *borja* 'streite': Lith. *bariū* 'schelte,' and many others.

Hirt, *PBB.* XXIII, 292, separates Goth. *hwōtjan* from *gahwatjan* but combines it with Gk. *κῡδάζω*, and *Idg. Abl.* 388, refers both words to a base *kowā*d*. I should write the base *keuēd-* (or *keued-*). We find *keud-* (*geude-*) in Skt. *cōdati*; *kūd-* in Gk. *κῡδάζω*, Lat. *cūdo* (or this may be from **koudō* or **keudō*); *kyōd* in Goth. *hwōtjan*; *kyōd-* or *kuēd-* in Goth. *gahwatjan*; and *kyēd-* in the following.

11. ON. *huāta* 'durchbohren,' OS. *farhwātan* 'verfluchen,' OHG. *fir-wāzan* 'verfluchen, verdammen; verderben; läugnen, widerlegen,' MHG. *verwāzen* 'verstossen, verbannen; verderben; verfluchen, verdammen,' *verwāzen* 'von sich stossen, verfluchen.' These words certainly go with Goth. *hwōtjan*, and it is evident from this comparison that OHG. *firwāzan* is from an older **hwāzan* and hence can not be connected with Skt. *vādati* 'spricht.'

12. OHG. *kraft*, OE. *cræft*, ON. *kraptr* 'strength, power, ability,' Icel. *kræfr* 'strong' have been connected with ChSl. *krěpŭ* 'fest, stark' (*Zupitza, Germ. Gutt.* 149). The supposition is that the Germ. words lost initial *s* after the sound-shift. Hence Germ. *k*: ChSl. *k*. All such connections are based on a theory that does not consider the fact that any particular meaning may arise in many different ways. On the same principle we might connect E. *crave* with Skt. *kṛpatē* 'jammert, fleht, ersehnt,' or make hundreds of other like connections which would be equally good—or bad.

But let us examine this connection as to the meaning. The Balto-Slavic words have in them the primary idea of stiffness, rigidity: ChSl. *krěpŭ* 'fest, stark, starr,' Slovak. *krpeněť* 'rigescere,' Lith. *kārpa* 'warze,' Welsh *craff* 'stark,' etc. (cf. Uhlenbeck, *Ai. Wb.* 64). The underlying idea is similar to that in Ger. *stark*.

In the Germ. words, on the other hand, no such idea is present: Icel. *kræfr* 'rasch, stark,' OE. *cræft* 'skill, ability; cunning; knowledge; art, trade; excellence; power, strength; cause,' etc. Of course, the significations we have in the two sets of words might have come from a common meaning. But as the words are not synonymous as they actually occur, we may set aside this combination, which was evidently made on such an assumption.

The Germ. words may be referred to the IE. base *gero-*, *gere-*, which is recognized in Skt. *jāratē* 'regt sich, erwacht,' Gk. *ἐγείρω* 'rouse, stir, wake up; raise, erect,' ON. *karskr* 'lebhaf, kühn,' etc. (cf. Prellwitz, *Et. Wb.* 82; Uhlenbeck, *Ai. Wb.* 97). Here the underlying meaning is quickness, activity. We may therefore add here Skt. *gard-* 'frolocken,' *gārdā* 'geil,' *gṛtsa-s* 'rasch, geschickt, gewandt, klug.'

These meanings all go back to 'stir, be active, alert.' Compare Goth. *gailjan* 'erfreuen,' OHG. *geil* 'mutwillig, üppig, ausgelassen, lustig,' etc. Where we find the meaning 'be active, stir, move quickly,' we often also find the developed meaning 'be eager, desire.'

13. OE. *crasian*, ON. *krēfia* 'crave, demand' may therefore be connected with Icel. *kræfr* 'rasch, stark.'

14. With Goth. *qīpan* 'sagen' cf. ON. *kuēðe* 'lied, gedicht,' Dan. *kvad* 'lied, gesang,' *kvæde* 'singen,' *kvidre* 'zwitschern,' Sw. *kväde* 'gesang,' *kväda* 'singen, dichten,' OHG. *quittilōn* 'lebhaf sprechen,' MHG. *quitteln* 'zwitschern,' Skt. *gātū-s* 'gesang,' *gāthā* 'gesang, vers.' Av. *gāþa* 'hymn, song,' *gā-* 'sing,' Skt. *gāti*, *gāyati* 'singt.' For other derivatives of the same base see Uhlenbeck, *Ai. Wb.* 79.

This connection assumes an IE. base *gʷē-* as well as *gʷā-*. If, however, we combine the Germ. words given above with MHG. *kiuten* 'sprechen, schwatzen' < **kūdjan*, we must assume a pre-Germ. base **gʷet-*. In this case compare Ir. *guth* 'stimme.'

15. Goth. *lamb* 'lamb' is better derived from the meaning 'spring, hop', than from 'bleat.' So we find the development in meaning in MHG. *gampf* 'schwanken,' *gampen*, *gumpen* 'hüpfen, springen,' ON. *gambra* 'make merry': *gymbell* 'he-lamb,' *gymbr* 'she-lamb' (cf. author, MOD. LANG. NOTES, XVIII, 16).

So we may refer Goth. *lamb* to Gk. *ἐλαφρός* 'nimble, quick, swift, light' and *ἐλαφος* 'deer, hart, hind.' The connection between *ἐλαφος* and *ἐλαφρός* (Pott, *Et. Forsch.* 1, 233) is an old one. That between *ἐλαφος* and *lamb* is assumed by Hirt, *Idg. Ablaut* 555, where both words are derived from a base *elen* and combined with Lith. *elnis* 'hirsch,' etc.

There is no good reason for supposing that the *φ* in *ἐλαφρός* is from IE. *ǵʰh*. We have here what occurs in many cases: IE. bases ending in a labial by the side of others ending in a guttural. For many examples see Zupitza, *Germ. Gutt.* 35 ff. Moreover, all the forms supposed to be related to *ἐλαφρός* may go back to words with IE. pure velar *gh*.

16. E. *stack*, ON. *stakler* 'heuschöber' certainly do not need to be separated from ChSl. *stogŭ* 'schöber.' But this brings us to the IE. base *st(h)ego-*, with which the Slavic word has been connected: Skt. *sthāgati*, *sthagayati* 'hemmt, verschliesst, verbirgt, verhüllt,' Gk. *στέγω* 'keep off, hold off; hold, hold in check (*δάκρυον ὀμματ' οὐκέτι στέγει*, Eur. I. A. 888); hold in, contain; cover over, shelter, protect,' *στεγνός* 'covered, water-tight; costive,' *στεγνός* 'make costive; check bleeding; solder,' *στέγος* 'roof,' *στέγη* 'house,' *στεγανός* 'covered, roofed over; close, compact; reserved; closed up, obstructed (*νηδὺς*); constipating,' Lat. *stagnum*¹ 'standing water,' Lith. *stegiu* 'decke,' *stogas* 'dach.'

Now the meanings we find in these words evidently come from 'hold, stop, check, hold in, inclose, cover.' The base *sthēgo-*, therefore, may be a derivative of *sthē-* 'stand.' At any rate, we find a base *st(h)eg-*, *st(h)og-* 'stand, stand stiff' in ON. *stake*, OE. *staca* 'stake,' OHG. *steccho* 'stecken, stock, pfahl, pflock,' *stehhan* 'stechen.'

The meaning of the verb is secondary, and there is no more reason for connecting *stake*,

stechen, etc., with Lat. *instigo* than with *stock*, *stocken*, *stochen*, ON. *stauka* 'stossen.' Compare also *stecken*, *verstecken* with Skt. *sthagayati* 'hemmt, verbirgt.'

By the side of *sthego-* occurs a *tego-*, which is probably not the same word.

17. Goth. *stilan*, OHG. *stelan* 'steal,' etc., may in like manner be referred to a pre-Germ. base *stelo-* 'hold, place, conceal.' Compare MHG. *stille* 'still, heimlich,' *stellen* 'zum stehen bringen, feststellen,' Skt. *sthālati* 'steht.' Compare the development of meaning in the following.

18. MHG. *stüpfen*, *stupfen* 'stechend stossen; wegstossen, heimlich entfernen,' OHG. *stiuſen* 'jem. seiner angehörigen berauben,' *stiof-* 'stief,' OE. *ā-stiepan* 'bereave,' *stēop-* 'step,' etc. Tracing these words back we have MHG. *stopfen* 'stechen, stopfen,' *stōuben* 'aufscheuchen, verjagen,' OHG. *stioban* 'rennen, stieben,' Gk. *στυράζω* 'schlage, prügele,' *στυπος* 'stock,' ON. *stofn* 'stem, trunk,' *stúfr* 'stump.'

19. Goth. *stiwiti* 'erdulden, geduld' represents a pre-Germ. **steue-dīo-* or perhaps rather **steui-dīo-*. Compare ChSl. *staviti* 'stellen, hemmen,' Lith. *stōviti* 'stehe,' *stova*, OE. *stōw* 'place,' *stōwian* 'restrain,' and, for meanings, Skt. *sthāyin-* 'stehend, dauernd, geduldig.'

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THE "MIRACLES DE NOSTRE DAME" AND THE FOURTEENTH CENTURY.¹

Based upon so many different sources from different periods, the Miracle plays do not always offer a picture of the conditions of the Fourteenth century, but they frequently do, and it is the object of this paper to glean from them such details as seem to reflect the age in which they appeared. Only the worldly side will be considered, as the religious side has already been treated.²

This is the period of the English invasions,

¹ Noreen, *Urg. Lautelehre* 155, connects Lat. *stagnum*, ON. *stakler*, and *stake*, but goes no further.

² Based on "Miracles de Nostre Dame par Personages," by Gaston Paris and Ulysse Robert, in *Anciens Textes Français*.

³ Forkert, "Glaubensleben und Kirchlichesleben in den Miracles de Nostre Dame."